/38 cont./

361

Illus. 13. A village along the bank of the T'ung Ho near Ta-lung-tung.

353
[778] Chinese) with the inscription, "Heaven, Earth, Sovereign, Rela-
[177] tives, Teacher." In the room on the right a wooden bed is placed
352 against the rear wall in a corner, /Illus. 14, page 40/ /41/ and
[231] covered with a black mosquito net. To the front beyond the bed
[354] are put farm implements, and further front is the cow stall. The
room on the left also has a bed in it in the rear and a fireplace
in the middle. Left of it under the wall pillar are generally
782 placed two small wine cups. This is the place for sacrificing
769 to the ancestors. To the front of the fireplace is the kitchen
354 stove. Among the Miao there are five surnames:
000

2:Ling & Ruey--65 E-5 (1933) 1947 AE5 Miao AE5

/40/

342
353
354
231
778
769

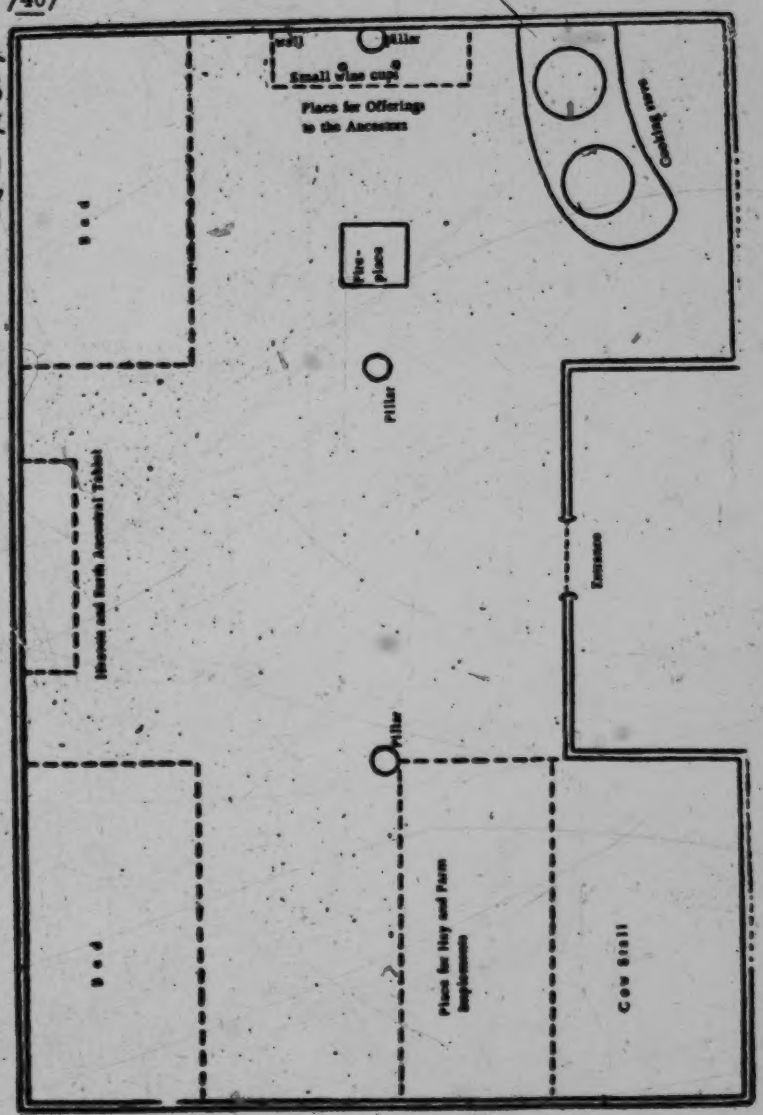


Illustration 15. Plan of a three-room-type house of a Lang family among the Miao

Central China AF14

M 353 /41 cont./ Among the Miao there are five surnames: 184 551 357 778 Wu, Lung, Liao, Shih, and Ma. The arrangement described above is a Lung house of someone with the surname. The families with other surnames place the fireplace, the kitchen stove, and the ancestral shrine on the right-hand room, just the opposite of the Lung surname families. In the two-room type of house the fire pit is in back of the middle pillar, and M 342 the stove is located in the room on the left (Illus. 16). The partition into two or three rooms is done by means of the pillars 353 and not by walls or screens. In the houses of wealthy families 556 side rooms are built on both sides of the main house (Illus. 17). 251 If the side rooms should have two stories, then the top story is 231 for the storage of grain and the ground floor for rearing domestic animals. The toilet space in a Miao house is often in the pig 514 pen or in the cow stall, and used both by men and women. Travelers in the Miao area find the using of the toilet a pain- M 251 ful ordeal, because the stench is unbearable. Besides the storage loft the Miao house often has underground storage, dug underground about a chang deep and divided into two or three bins for storing foreign potatoes or sweet potatoes. After the sweet potatoes, etc. are stored underground, they are covered with a bamboo-plaited cover, to allow free circulation of air. If the potatoes spoil, it is necessary to wait for some time after M the bamboo covering has been removed before going down. 913 Or, one goes down with a light; if the light goes out, it indi- M cates the presence of carbon dioxide, and one must refrain 241 from entering. There is no difference between the agricultural 171 implements used by the Miao and by the Chinese, but the 352 furniture in a Miao house is much smaller in size than those used by the Chinese (Illus. 17).

M 487 Roads. — The communication system in the Miao area consists of land routes and waterways. The most important C 487 waterway is the T'ung Ho, because it is navigable for a comparatively long distance, and it goes deep into Miao country. This river starts at Lu Ch'i and goes toward the mouth, extending 17 li to Su-mu Ch'i, ten more li to Hsien-ch'i-t'ang, another 21 li to Nung-t'an, 15 more li to T'an Ch'i, ten more

3: Moninger E-5 (no date) 1921 AE5 Miao AE5

as you merely stick another fan under the thatch wherever the water is dripping through. Sometimes bundles of a heavy swamp grass are used, or the third alternative is rattan. The big rattan branches are taken, stripped of leaves on one side of the mid-rib, laid one above the other with the leaves overlapping, and the whole section fastened to the roof. This sort of roofing takes longer to prepare but is probably the most durable of the three. 342

The walls are the next problem. Often they are of bamboo stakes driven into the ground close together and chinked with mud up to the low roof. Sometimes they are simply split bamboo woven into screens and fastened firmly into place. No windows are left except tiny square openings in the walls and these are by no means universal. One door is left in the middle of the long front side of the house, a bamboo screen with bamboo withes for hinges and an ingenious bamboo latchstring. The eaves project two or three feet over the roof edge in every direction. At the back they thus extend almost to the top of the bank of earth mentioned above. In the front they extend down so near the ground that it is almost impossible to enter from that side, but a simple matter to enter this tunnel-like verandah at the end of the house and walk along close to the wall until the door is reached. The pig troughs are usually situated under this verandah, and the chicken coops also. Trough and chicken coop are hardly the proper names for the articles though they are used for those purposes. Their construction will be explained later. At one or perhaps both ends of the house the roof is extended three or four feet and under the shelter thus formed the household firewood, rice mortar, fishing and other implements are stored. The cows, if the family possesses any, are tied at night in a rude shelter near the house.

The floor of the house is made of pounded mud, cracking in dry weather and damp in rainy seasons. The general division of house space is shown in the accompanying sketch. Two stones make the fireplace and the crude iron skillet rests on them while the fire is built on the floor. Long logs are burned, being pushed into the fire as they gradually burn away. The smoke finds an outlet wherever it can, as there is no chimney. Above the fire a shelf of bamboo holds the family supply of corn or whatnot that needs drying. Hanging shelves on either side of the living room hold the family property. The rice room has a floor of woven bamboo, about a foot from the ground. As sons of the family marry, another room may be built on to the original house, if the new family does not set up a separate establishment entirely. [354] [352]

224 Many of the Miao are skilled hunters and they
411 will track animals with a keenness similar to that of an American Red Indian. The wild boar is hunted on foot, and when he charges is knifed with consummate dexterity. The deer is surrounded and chased from point to point until it is exhausted, the dogs entering with zest into the hunt. Pheasants are decoyed, and animals shot with a cross-bow and arrows. Sometimes the arrows are poisoned with a product derived from deadly nightshade.

415 The arts of Miao life are few, their implements for daily use being copied from the Chinese. For
361 mutual protection they live in hamlets or villages,
342 and their houses are mud built and thatched with grass.

342 Let us go into one of these—it is not without interest. You will notice there are two rooms.
231 In the inner room a cow, a few goats and sheep
281 and perhaps a pig are stabled. The cow is needed for ploughing, and the manure for their somewhat barren farm land. From the sheep's wool, capes and sleeping-rugs are woven. Skins from the goats serve as winter jackets for the older men. Morning and evening these cattle pass through the living-room to and from their grazing-grounds.

342 The living-room is a most extraordinary apartment, since it serves as kitchen, dining-room, guest chamber and, when night comes, as bedroom.
354 In the centre of the earthen floor a coal or wood fire burns, and if the wood be damp your eyes will smart and sting, since the only outlet for the smoke
352 is the door or the roof. Near the fire are a few

10: Graham E-5 (1921-?) 1954 AE5 Miao AE5

beds, and chairs. The stoves are generally, like those of the Chinese, of clay and stones or bricks, but sometimes one is seen that is merely a square hole in the ground, a continuation of a very ancient custom.

The principal tools and utensils, which are like those of the Chinese, are the plow, the curved sickle for cutting grass and wood, the hoe or pick, the ax or hatchet, the hammer, saw, knife, spoon, ladle, rice-steamer, loom, and the iron pot or cooking vessel.

The domestic animals are the horse, mule, donkey, water buffalo, cow, pig dog, cat, sheep, goat, chicken, duck, and goose.

The principal food is corn meal cooked like porridge, but those who are able to get it eat rice. This diet is supplemented by vegetables, meat, and wild fruit and berries found in the woods. The investigations by Dr. Gordon Agnew showed that many Ch'uan Miao suffer from malnutrition.

Women weave cloth on home-made wooden looms, and they generally do the cooking. Both men and women work in the fields, but only men do the plowing. Sewing and embroidery work are done by women and girls. Hunting is a popular pastime of men and boys, especially during the winter months when there is little farm work to do.

Formerly most of their clothing was made of hemp cloth, which was undyed and therefore white, woven on their looms by the women. This evidently explains why they were called "White Miao." Whether the Ch'uan Miao belong or have belonged to the White Miao group of southern Kweichow is a problem yet to be solved. Today much of their clothing is made of blue cotton cloth bought from the Chinese.

In former years the clothing of the Ch'uan Miao, both men and women, that was worn on festive occasions and often to markets was beautifully embroidered and colored. Some of the embroidery, such as that of the handkerchiefs, is like that of the Chinese peasant's cross-stitch embroidery, but most of it, and that which is finest and best, includes beautiful designs found widely among non-Chinese people in southern and central Asia, extending even into central Europe. The best skirts of the women are pleated and dyed in a manner resembling somewhat the batiks of Java. The Ch'uan Miao men no longer wear embroidered garments, and the women are imitating, to save time, the coarser of the Chinese embroideries. This is bringing about the loss of a fine and beautiful art.

SOCIAL ORGANIZATION

The family is the social unit, and the Ch'uan Miao family closely resembles that of the Chinese. The oldest male is the head of the family, and all his descendants, except married daughters, and including wives of sons and grandsons, generally live together in the same house. After marriage the woman belongs to the family of her husband. All having the same name are regarded as belonging to the same larger family and are not allowed to intermarry. Filial piety is the cardinal virtue and is expressed in elaborate funeral and other ceremonies.

While the couvade is found among the Hua Miao neighbors to the south, no

in a long rectangle. That of the leader, where I stayed for 24 hours, was 12 by five meters and was divided into three rooms approximately equal in size. At one end, food for the men and food for the pigs was cooked successively in an enormous cast basin resting on a hearth formed by a hollowed-out cube of earth left standing on the platform when the foundations were dug. In the middle was a common room where camp beds were spread out and where the surface of a fragile altar decorated with paper sapeks bore cups of alcohol and sticks of incense (1). Finally, a room at the other end without direct communica-

1. Next to it, four chicken feathers glued to a sheet of paper which was spotted with blood reminded the inhabitants of the periodical sacrifice to the genii of the house.

tion with the outside was provided with a large camp bed and contained a well closed-off chamber where wooden chests held the family wealth -- ceremonial garments, jewelry and salt reserves. In the /234/ kitchen, an alcove served as an extra bedroom. The interior plan may vary greatly in detail, as may be judged by a plan taken from a neighboring hamlet (Fig. 23) (1). I also saw a much smaller

1. However, the house described above would be the typical Mèo house, according to Father Savina, (114), p. 190.

house -- five by three meters -- which contained only two rooms.

The furnishings may be distinguished from Man furnishings by the presence of numerous wooden objects -- troughs, buckets and large spoons and bowls which have been very well made by the Mèo themselves. The foot pestle is outside under the overhang of the roof, or inside like the mill for crushing maize, an assembly of two large round stones, one of which turns on top of the other moved by an eccentric lever (2). Water is brought near the house by a system of

2. This instrument seems to be peculiar to the Mèo. However Colonel Bonifacy found it among Lan Tien Man also (43), p. 178).

bamboo canals often several hundred meters long. Next to the dwelling, a rectangular granary holds the reserves of paddy and maize which would not fit under the rafters, and the pigs are fattened in long, raised

[157 cont.]

342 where the ancestral altar is located. On either side of this hall of
353 honor are located the kitchen and the rooms in which the members of the household sleep.

The various compartments are separated by simple partitions of mud, planks, or crushed bamboo.

The hall of honor usually contains a large cot bed where the
352 visitors sleep. In normal times this room is very cluttered. The
513 agricultural implements are heaped up here and the packsaddles and the harness. Here are stored the harvested crops in big baskets standing on the ground or resting on horizontal logs. Here one usually finds a table, some benches, and some chests.

The bedchambers are provided with cot beds of wood and chests in which the jewelry and clothing are stored. Well-to-do people have, in addition, matting, blankets, and even pillows.

In the center of the kitchen the cookstove is located. It con-
354 sists of a raised area formed of pisé or of large stones. There is neither chimney nor fire screen. The smoke spreads freely throughout the room and throughout the house and escapes through the holes between the top of the walls and the roof. The cookstove sometimes is replaced or supplemented by a large iron tripod. The kitchen
415 utensils most frequently are restricted to large iron pans in the shape of a spherical skullcap, of which we have spoken in connection with the preceding groups, whose size varies according to the wealth of the owner and the number of guests whom he may be able to receive. These pots, placed in position on the cookstove or the tripod, serve alike in the preparation of meals for people or food for animals. The table utensils consist of wooden or copper plates, bowls, teacups and saucers of Chinese porcelain, and wooden spoons. The "Méo" use, in addition, earthenware jars and wooden buckets.

The "Méo" cabins can hardly be said to shine with cleanliness.
356 Dust and dirt accumulate on all of the objects, which are almost never [158] cleaned, even the table utensils. Furthermore, should a European, whom circumstances have brought to lodge in a "Méo" cabin, undertake a serious cleaning, it would greatly astound the members of the household.

231 The domestic animals (pigs, goats, buffaloes, steers) are
343 stabled in a structure separated from the house, enclosed by large

/180 cont./

123 rather hoped to gain his friendship completely and not only
755 observe the course of the ceremony, but, if possible, record it
[124] with my Contax. I asked the chief to persuade the shaman to make another attempt and promised to link my efforts with his. I would set up my apparatus and hoped, with the help of the smoke of my flash bulbs, to conjure up my spirits and to enlist their help in saving Lü.

This gave my wife and me the opportunity to observe in detail the activity of all the participants in such a ceremony.

755 At about eleven o'clock the shaman came and asked for a
782 small amount of opium, which he began to smoke, while in the
[276] house the preparations for the ceremony were made. An altar (Figs. 41 and 43) was erected for the teacher-spirit of the shaman and the three pairs of assistants, and a bench was placed in front of it, over which a cover was spread so that the shaman would have a soft seat. Soon afterwards, a small vessel with incense candles stood on the altar. A small fat-burning lamp of brass was [354] polished, filled with lard, and lighted, for the spirits need light, just as human beings do. There was rice on green leaves, roasted maize kernels on others, and a porcelain bowl filled with water stood ready, as well as a large quantity of spirit-money with a spirit-valve of thousands of pieces of silver (Fig. 46 to Fig. 50).
755 Then the house was swept clean, and directly /181/ behind the
787 bench in front of the altar a fireplace was erected, with which all was ready for the conjuration.

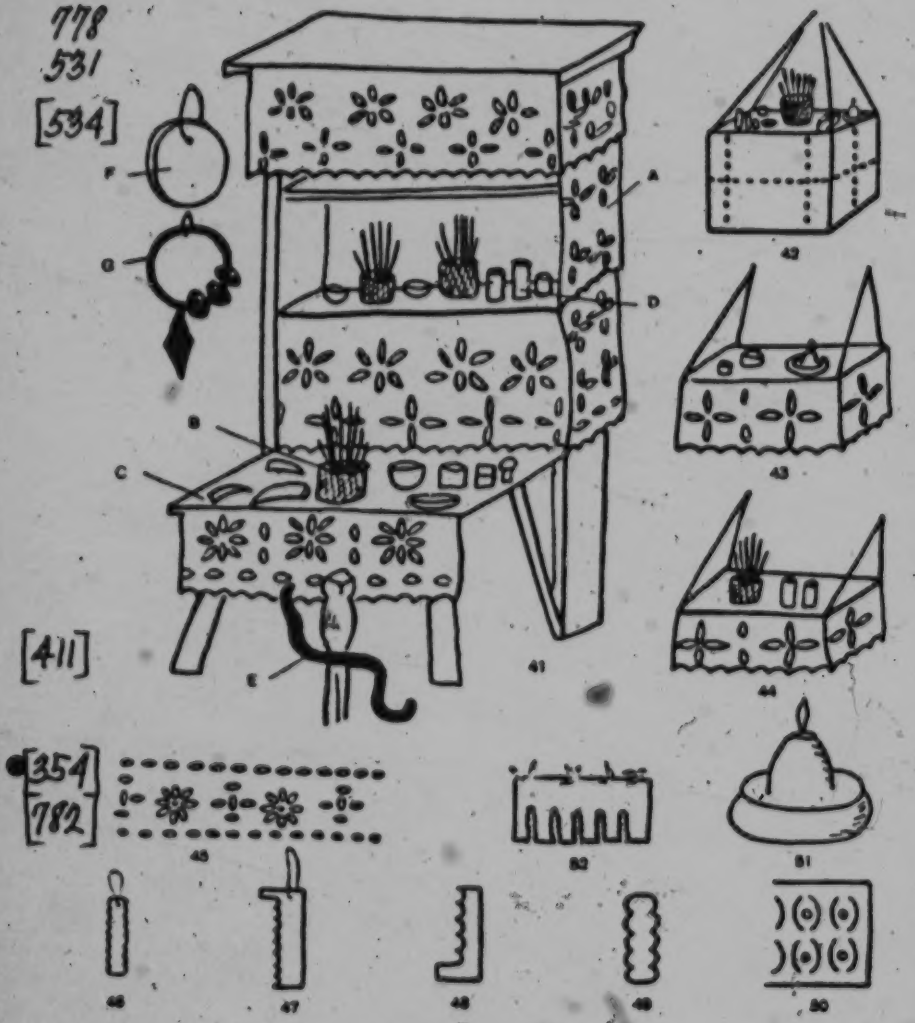
Beside this fireplace, the patient, the eldest son of the chief, and the latter himself now take their places, while the other members of the household, who have gradually assembled, stay in the back of the room. The shaman steps in front of the [782] altar decorated with spirit-paper, lights four incense candles for his teacher-spirit and the latter's assistant spirits, and sets out for them four small bowls of tea and as many of rice. He then picks up a small bronze gong, to which are fastened two bundles of cloth strips (Fig. 30). The red signifies that menstru- [822] ating women, the black that those who have given birth and [841] have not yet menstruated, are neither to be present nor to see the instrument, for otherwise the spirits would not let themselves be conjured.

39: Bernatzik--275 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

778
531
[534]

[411]

[354]
[782]



Figs. 41-52. Altars of the Meau.

Fig. 41. Large altar for the worship of the ancestors and the teacher-spirit of the shaman; 1/24 nat. size. A = punched-out paper curtain as decoration for the wooden frame; B = small basket with incense candles; C = oracle horns; D = small tea

[787]

(continued)

39: Bernatzik--276 E-5 (1936-1937) 1947 AO1 Thailand

Miao AE5

//Caption for Figs. 41-52 cont./

778 bowls and vessels for maize kernels, oil, or water; E = old
[411] battle sword of the Meau, stuck into the ground in order to forbid
[534] access to the evil spirits; F = gong; G = magic rattle of iron.
Fig. 42. Altar in the house of the chief, with incense candles, lamp, oracle horns, and the like, 1/17 nat. size. Fig. 43. Altar for the assistant spirits of the shaman. The alter consists of a board with cultic apparatus and provided with a paper curtain, 1/17 nat. size. Fig. 44. Altar for the teacher-spirit of the medicine men, 1/17 nat. size. Fig. 45. Punch pattern for the
[531] altar paper. Figs. 46-50. Spirit-money of various denominations,
[354] about 1/10 nat. size. Fig. 51. Altar lamp, 1/6 nat. size.
[782] Fig. 52. Blood-soaked chicken feathers on the paper curtain of an altar as a sacrifice for the souls of the ancestors.

39: Bernatzik--361 E-5 (1936-1937) 1947 AO1 Thailand

Miao AE5

/264/

241
251
256
312
354
361
417
487
342

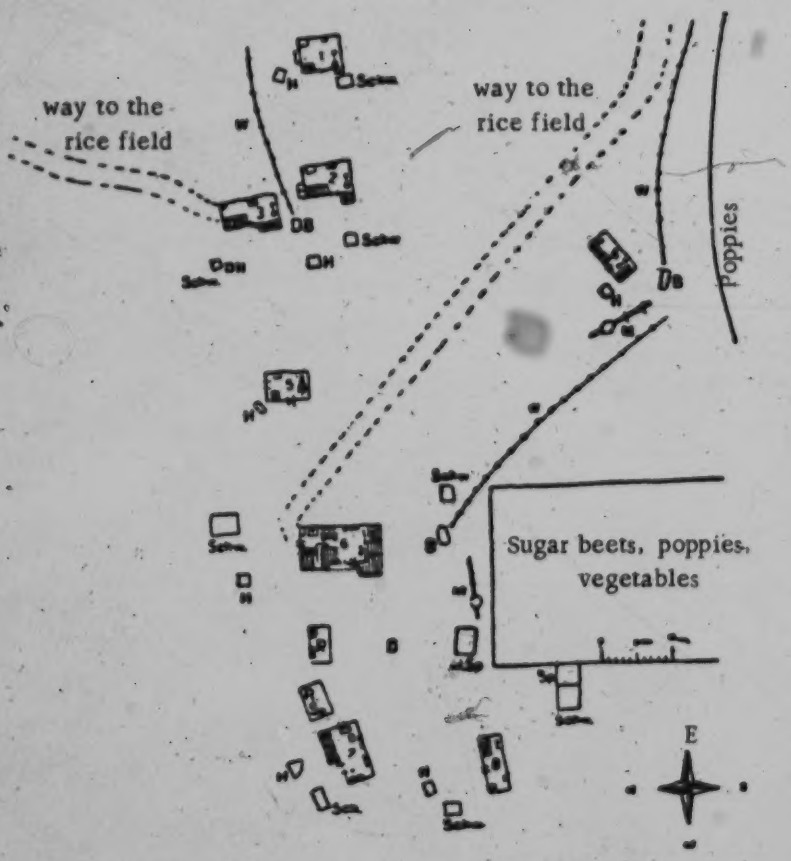


Fig. 57. Plan of the Meau Village Nam Fa.

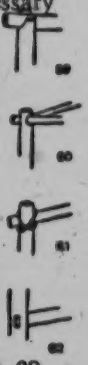
Key to symbols:

1-8 = Dwellings	B = Wells
▭ = Sleeping places	R = Cattle stable
⊢○ = Rice pounder	M. Sp. = Maize granary
□ = Hearth	R. Sp. = Rice granary
Schw. = Pigpen	M = Rice mill
H = Chicken coop	Sch. = Smithy
W = Water line	D = Village square

/267 cont./

342 observation of the domestic life, it appears that the living
[353] habits cannot be called primitive by any means; the houses are appropriately and serviceably furnished and do not lack a certain coziness.

/268/ The houses are rectangular and always built on the
[592] ground. Each house is inhabited by the entire family and is the
[556] larger the more numerous the family members are. Just as a
[858] man's wealth depends largely on the number of his children, that is, his work force, so also do the size and equipment of
352 his house. If many children have died and no relatives can be
353 taken in as house members, the houseowner naturally does not
556 have the time to do more work than is absolutely necessary for his subsistence. In this case, his house looks dilapidated; it is not kept clean,
[778] there are no chairs or tables, the house
[335] altar consists of only a simple board, the sleeping areas are only partially enclosed by a plank wall or not at all, the household equipment is sparse, and the laboriously hewn planks for the house walls are often replaced merely by plaited work, fan palms, or split bamboo (Ill. 105).[1] Never-
342 theless, a pervasive uniform style of construction is discernible. Every house has, as a rule, two entrances. One leads directly into the kitchen, the other into the living room.



Figs. 59-62. Ways of fastening posts and beams in the houses of the Meau.

[354] The cooking area with the hearth and the
[353] tables and stands for the cooking utensils, the altar for the
[574] spirit of the house, the rice pounder, an open fireplace, and
[353] a resting place for guests are found along the ~~wall~~ opposite the main entrance. Every house has several storage lofts in the
[251] interior. If the storage lofts and granary are inadequate for the field produce to be stored, there is often found on one house wall a small addition which serves as a granary. If needed,

[1] [See cat 116, p705 - ANALYST]

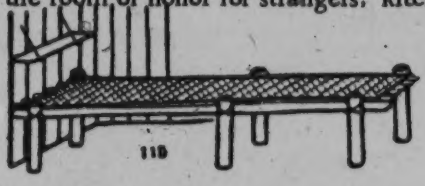
39: Bernatzik--409 E-5 (1936-1937) 1947 A01 Thailand
Miao AE5

/299 cont./

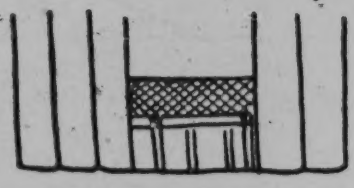
342 513 [354] [888] partitioning. The hearth is in the middle of the room opposite a sleeping place which is reserved for the old people. The younger men, women and children sleep anywhere on the bare floor or on an underlayer of straw."

/300/ Only in the "most complete type" of Meau house could the author cited find a tripartite division of the rooms into "the room of honor for strangers, kitchen, and private

[352]



115



116

Fig. 115. Bed of the Meau.
About 1/38 nat. size.

Fig. 116. Entrance to the sleeping room of the Meau. About 1/50 nat. size.

rooms," the latter probably referring to the sleeping rooms.
/Fig. 117 appears here./

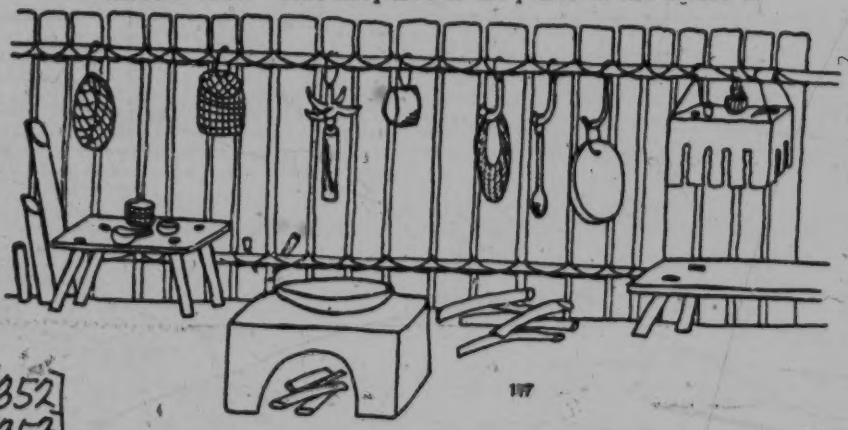
354 252 Every house of the Meau has a hearth for cooking and an open fireplace. The hearth for cooking (Fig. 117) is square and made of mud. The wood fire is maintained under the immovable hearth-plate, in which a depression is made for the cooking pots. If the family is very large, there may be two hearths (Fig. 118).

39: Bernatzik--410 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

/300/

354
[574]

The large open fireplace, which is usually near the guest room or in the room itself, consists of an elevated, /Fig. 118 appears here/ square, mud base, on which a circle of stones is built, with the firewood in layers in the middle of it. This fireplace is the place of the father of



[352]
[353]
[415]
[778]

Fig. 117. Wall in the cooking and living room of the Meau. 1/50 nat. size.

From left to right, hanging above: basket, basketwork bag, rolling pin, chopping block, carrying net, wooden ladle, gong, altar. From left to right, below: bamboo water-containers, little parking-table, knife sticking in the wall, cooking hearth with iron pot, firewood, bench to sit on.

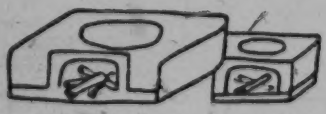
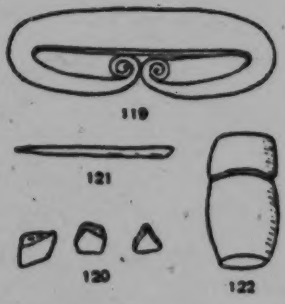


Fig. 118. Hearth of the Meau. About 1/50 nat. size.

This fireplace is
354 /300 cont./ the place of the father of
[512] the house; he rests here when he smokes his pipe after the
[592] work is done. /301/ he sits here with his sons when there
[574] is something to be talked over, he receives strangers here,
and there is talk, laughter, and singing here, often until
[372] midnight. The fire blazes, leaps, and crackles day and
night. Savina (1) describes a small room with a hearth that
342

1. II, p. 192.

serves as a kitchen and is found next to the large living
[574] room in which the guests are received. He further
describes at the same place a living room for guests as
follows: "The room at the other side of the central room
contains one or two beds and a hearth. Here the guests
512 are lodged and this is where the men retire after the even-
462 ing meal while the women wash up and put the children
to bed. Soon the entire family assembles there. The men
smoke, chat and laugh, chop grass for the horses, split pine
roots for fuel, plait carrying baskets, make handles for tools,
and do similar work. The women break up hemp, sew,
372 weave, and repair old clothing. At the end of the evening,
[512]



Figs. 119-122
Firemaking apparatus of the Meau.
Fig. 119. Iron, 1/nat. size. Fig. 120. Flints,
1/2 nat. size. Fig. 121. Little stick of wood,
[415] 1/2 nat. size. Fig. 122. Bamboo container,
1/5 nat. size.

/301 cont./

372 one never forgets to cover the fire with ashes in order to keep
[512] it going until morning."
342 The division of space, therefore, corresponds approximately to that described by me, although the houses described by Savina seem to have more interior walls.

372 Fire is made with the help of flint and iron (Figs. 119 and 120). The tinder ignited by the sparks is blown on with the mouth. A bamboo tube is used to kindle a larger fire; I never saw firefans in use anywhere. /Figs. 119-122 appear here./ [354] Neither hearth nor fireplace has a smoke vent, so the smoke fills the interior until it slowly escapes into the open air through the gaps in the side walls.

[415] The objects needed to make fire are kept in a small bamboo container (Fig. 122). They are iron (Fig. 119), flints (Fig. 120), tinder (beaten bast of a certain tree), and a small stick of soft wood (Fig. 121) to start the fire. Such complete /302/ fire-making apparatus represents a very
[511] valuable object and is carefully stored away. Not every adult
[439] has the fire-making apparatus. Matches are also used, but
[177] very sparingly, since they are bought from traders who appear only once a year. The firewood is piled up in great heaps against the outside wall of the house, but it also lies around in various places in the living room itself.

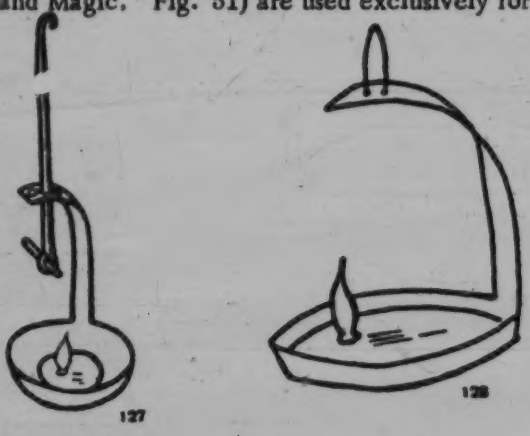
415 The grain mortar is built into the cooking and living room (see Fig. 139, the chapter, "House Furnishings, Household and Kitchen Utensils"). The wooden mortar is sunk completely into the floor. The movable lever arm of the pestle rests between two posts driven into the ground. At the end it has a treadle for foot operation. A grain mortar (Ill.
[511] 96) is found in almost every house, as well as in the larger rice fields, and can also be operated easily by the children. /Figs. 123-126 appear here./

352 Furniture to sit on is owned only by a house-father with
511 a large family. In many houses, to be sure, there are parking
[516] benches or small tables for offerings, but the family sits in
[see cat. 116, p645 - ANALYST]

/303 cont./

353 The arrangements of every house include the altar and
778 the sacrificial and cult equipment which were described in the chapter, "Religion and Magic" (Figs. 41-54).

• 354 For heating the house the previously mentioned hearth fire and the open fireplaces serve. After the onset of darkness, both are the chief sources of light. There are also, however, special iron lamps (Figs. 127 and 128), in which oil is used
[824] as fuel. Torches made of resinous pine shavings are also in use and stand ready /Figs. 127-128 appear here/ to be used, especially at night out in the open. On the other hand, incense candles and fat-lamps (see the chapter, "Religion and Magic," Fig. 51) are used exclusively for cult purposes.



Figs. 127-128. Iron lamps of the Meau.

Fig. 127. Hanging lamp, about 1/4 nat. size.
Fig. 128. Standing lamp, about 1/4 nat. size.

353 There are many kinds of devices for putting up or
352 hanging household equipment. Over the open fireplace in every house of the Meau hang large shelves (Fig. 129) which are fastened to the beams of the storage
[251] loft. They are used chiefly for smoking meat and other foostuffs, but /304/ also for storing seeds, such as ears of maize and the like (Ill. 100). Next to the

39: Bernatzik--766 E-5 (1936-1937) 1947 A01 Thailand
Miao AE5

/Between pp. 522 and 523/

353
264
354

Ill. 106. Flashlight photograph in the interior of a house of the White Meau.

352
264
516
622

Ill. 107. Meau chief and family at a meal in his dwelling.

/IX cont./

231 Ill. 101. The dog is a beloved friend of the Meau. They believe that the soul of a dead dog plays a role in the other world, in the realm of the spirits, similar to the one it plays in the life of men. The throat of a newborn dog is cut so that it, as a guardian, will protect the house against sickness and evil spirits.

776
789
[775]

756 Ill. 102. Exorcising evil spirits by means of the shaman (right) and his assistant. The former is holding a burning torch, into which he throws gunpowder held in readiness by the assistant. The leaping flame, the smoke, and the stench are supposed to drive away the evil spirits.

789

231 Ill. 103. Before being slaughtered, the pig is purchased from the spirits by burning spirit-money representing the value of the animal under the snout of the animal.

782

Ills. 104-108. Houses and settlement.

343 Ill. 104. Work-hut in a rice field. In the left foreground, the typical Meau carrier.

343
482 /XI

Ill. 105. Simple dwelling of the Meau, with walls and doors made of halved bamboo tubes. Beside the entrance stand long bamboo tubes with the partitioning walls pushed out, which serve as water containers.

342
[415]

353 Ill. 106. Flash-light photograph in the interior of a house of the White Meau. The family having a meal. In the background on the right, the mud hearth with the Chinese iron kettle. Household utensils hang down along the walls and from the ceiling of the storage loft.

[264]
[354]

622 Ill. 107. A chief of the Black Meau in his dwelling at mealtime. The furniture is peculiar, differing basically from that of the Chinese and showing a striking resemblance to the furniture of the mountain peasants in the Alps. In the foreground on the right, the oldest son; to the left, two daughters of the chief. Various kitchen utensils are hanging on the house wall.

[264]
[352]